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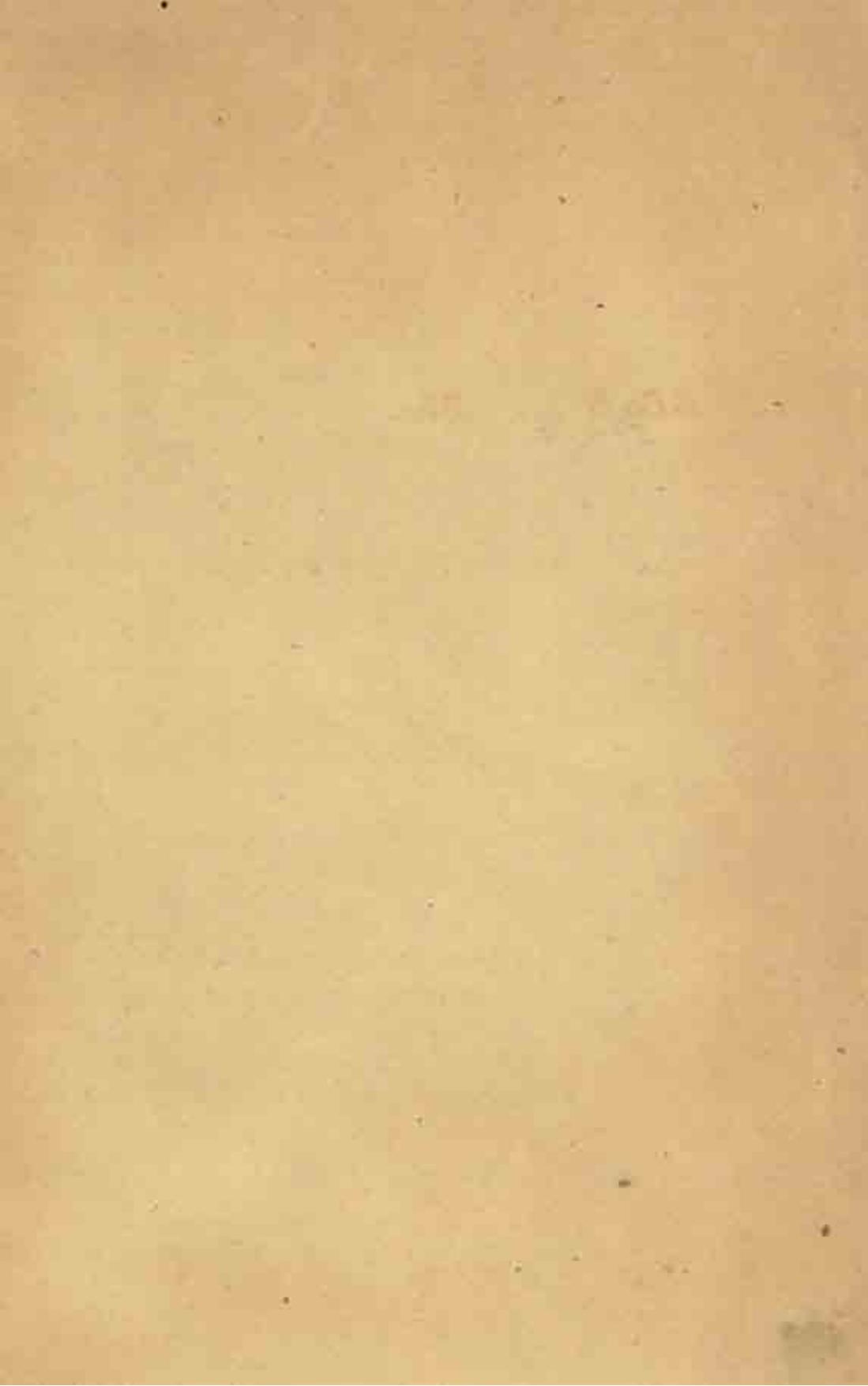
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Facsimile of the Bhāsku Edict of Asoka.

BUDDHIST TEXTS
AS RECOMMENDED BY ASOKA

BUDDHIST TEXTS

AS RECOMMENDED BY

AŚOKA

WITH AN ENGLISH TRANSLATION

BY

VIDHUSHEKHARA BHATTACHARYA

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UNIVERSITY OF CALCUTTA
1948

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TO
SRI PRABHATKUMAR MUKHOPADHYAYA
A REAL SCHOLAR, AN INSPIRING TEACHER
AND FOR SOMETIME A COLLEAGUE OF MINE
IN THE DEPARTMENT OF SANSKRIT
CALCUTTA UNIVERSITY

TABLE OF CONTENTS

	PAGE.
1. Facsimile of the Bhābrū Edict of Aśoka	Frontispiece
2. Preface	ix—xv
3. The Original Text of the Edict ...	xvii
4. The Sanskrit Chāyā of the Edict ...	xviii
5. The English Translation of the Edict ...	xix
6. Original Pali Texts : (i) Vinayasamukasa	1-5
(ii) Aliyavasa (Ariyavāsa) ...	5-7
(iii) Anāgatabhaya	7-9
(iv) Munigāthā	10-11
(v) Moneyasūta (Moneyyasutta) ...	11-12
(vi) Upatisapasina (Upatissapañha- Sāriputtasutta)	12-13
(vii) Lāghulovāda (Rāhulovāda)	14-20
7. English Translation of the same : (i) Vinayasamukasa	21-40
(ii) Aliyavsa	23-25
(iii) Anāgatabhaya	25-27
(iv) Munigāthā	27-30
(v) Moneyasūta	30-32
(vi) Upatisapasina	32-33
(vii) Lāghulovāda	33-36
	36-40

PREFACE

Among the Minor Rock Edicts of Aśoka the one with which we are concerned here is known as Bhābrū¹ Edict. It is also known as the second Bairāṭ Rock Edict.

Bairāṭ (originally Vairāṭa, belonging to Virāṭa, the country or its king) or Virāṭapura is the ancient capital of the Matsya Deśa connected with the *Mahābhārata* story. In that town the five Pāndavas lived incognito for one year. This Bairāṭ is in the Jaipur state in Rājputānā, 41 miles north of Jaipur, 25 miles west of Alwar, and 8½ miles east, as the crow flies, from the camping ground at Bhābrū. The town of Bairāṭ is in a valley enclosed in concentric lines of hills. There is a pyramid of black rocks, one mile N.E. of the town. It is called "Pandu's Hill." At the foot of it, there is an isolated block. On the southern side of it, there is an imperfect version of the 1st Edict as known at Rupnath and at Sahasaram. This Edict is called the first Bairāṭ Edict. It was discovered in 1872-73 by Carriéyle.²

Bijak Pahār is the name of another hill of the same town. On the top of this in 1840 Capt. Burt discovered the second Bairāṭ Rock Edict or Bhābrū Edict which is now before us.

¹ It is often called Bhābrū, but not correctly, as pointed out by V. Smith (*Early History of India*, 3rd Edition, Oxford, 1914, p. 158, foot note). In the *Archaeological Survey of India* Vol. VI, pp. 96, 102, the name is Babero. Sometimes it is called Bairāṭ, or Bairāṭ-Bhābrū Edict.

² *Archaeological Survey of India*, Vol. VI: *Report of a Tour in Eastern Rājputānā in 1871-72 and 1872-73* by A. C. L. Carriéyle, Calcutta, 1878.

As the place of the Edict is 12 miles from a camping station named Bhābrū on the old route from Delhi to Jaipur it is called Bhābrū Edict. That isolated block on which the Edict was inscribed was conveyed to Calcutta down the Jumna and the Ganges and is now in the premises of the Royal Asiatic Society of Bengal. The Edict was first published in JASB, 1840, p. 67, by Capt. M. Kitto with the aid of the learned Pundit Kamalankant. Since then it has been published and discussed by different scholars. There is an excellent facsimile of the inscription published by Seneviratne in the *Journal Asiatique*, 1887, t. ix, pp. 498ff., as well as by Hultsch in his *Inscriptions of Asoka*. The facsimile given in the present book is taken from Hultsch. The Edict is in Brāhmī character.

It is more than 40 years since I happened to read somewhere a suggestion made by a writer on the *Inscriptions of Asoka* to the effect that a collection in a volume of all the canonical texts referred to or recommended by Asoka in the present Edict, together with their English translation would be welcome by readers. But seeing that it is not done by any one, so far as my information goes, I myself have undertaken it and I offer it to my readers as best as I have been able to do it.

With regard to the readings as well as the explanations of some words in the Edict, as we all know, scholars are widely divided. Different are also their opinions on the identification of the texts referred to by Asoka, each one advancing one's own grounds. It has been discussed for years by scholars in this country and abroad and undoubtedly it will further be discussed in the future. I have, however, not done so the only object before me being to give my readers a popular volume containing the Buddhist texts referred to by Asoka together with their English translation as said above.

With reference to the text of the Edict, I have taken

it as published by W o o l n e r (*Asoka : Text and Glossary*, Panjab University Oriental Publication, Pt. II) comparing it with that published by the University of Calcutta (*The Inscriptions of Asoka*, Pt. II). In doubtful cases I have adopted the readings of H u l t z s c h.

I have given here a facsimile of the Edict. It is a copy of the one given by H u l t z s c h in his work. For those who know Sanskrit, I have also given its *chāyā*, i.e., approximate and easily understandable rendering in that language.

In regard to the identifications with Buddhist Texts alluded to by A ś o k a , mostly I have accepted the views of W i n t e r n i t z and some others. It is, however, to be noted that the first text in the Edict, i.e., *Vinayasamukasa*, so far as I can see, is not yet satisfactorily identified, and as such it should have been excluded from the present collection; yet, simply in order to present a complete volume I have included it agreeing with the views of some scholars.

The identifications are as follows:—

(1). *Vinayasamukasa* (Pali *Vinayasamukkamsa*, Skt. *Vinayasamutkarsa*). It is the principal sermon of the Vinaya Piṭaka, i.e., the sermon at Benares called *Dhammadakkapavattana-sutta*, Vinaya Piṭaka, Mahāvagga, 1.6.17-26.

(2). *Aliyavasa* (Pali *Ariyavasa*, Skt. Āryavasa.) It is in the *Sangīti-suttanta* and *Das'uttara-suttanta* in the *Dīghanikāya* (Vol. III, pp. 269 and 291 respectively).

(3). *Anāgatabhaya*. It is in the *Ānguttara Nikāya*, LXXVII-LXXX (Vol. III, pp. 100 ff.).

(4). *Munigāthā*. It is the *Munisutta* in the *Suttanipāta*, verses 206-220.

(5). *Moneyyasūta*. It is the Pali *Moneyyasutta* in the *Ānguttara Nikāya*, III. 120 (Vol. I, p. 273).

(6). *Upatisapasina* (Pali *Upatissapañha*, Skt. *Upatisyapraśna*). It is the *Sāriputtasutta* in the *Suttanipāta*, verses 955-975.

(7). *Lāghulocada* (Pali *Rāhulovāda*, Skt. *Rāhulavāda*). It is in the *Majjhima Nikāya*. No. 60. Vol. I, pp. 414-420.

The latest discussion on the point is by Dr. B. M. Barua of the University of Calcutta in his new work, *Asoka and his Inscriptions*. The book is indispensable.

I have tried to translate the texts in Pali mostly literally, so that the reader may form some idea of the original text. Though in many cases the translation could be abridged without any harm, I have refrained from doing so for the same purpose. But in a few cases, I have made some abridgement in order to avoid unnecessary repetition well-known in Buddhist texts.

The texts collected here are mainly from the editions of the Pali Text Society and in the case of the Vinaya text, Oldenberg's edition is utilised.

Now a few words as to why Aśoka recommended the particular seven texts when there were so many others. What is then there of special importance? It is evident from his own words that though whatever is said by the Buddha is well-said, yet there are some texts through which the Good Law will long endure. Though the Edict was intended for the people at large, it was primarily meant for monks and nuns. Therefore, the importance of the texts lies in their contents and we are to discuss it a little.

As regards the first text, *Vinayatasamukasa*, which could not yet satisfactorily identified, as we have seen before, it is quite clear from the very word, literally meaning 'Discipline *par excellence*', that whatever the text may actually be, it particularly deals with *vinaya*, or discipline. We know from the present Edict that Aśoka got it inscribed thinking that by doing so the Good Law would endure long. Here we see, among the seven texts the first place was given by Aśoka to *vinaya* and it is very significant. We see in the proceedings of the First Rehearsal (*Dhammadhā-*

stingili, see Vinaya, Cullavagga, XI. 1. 6, 8.) that it was *vinaya* which was recited first, and then *dhamma*. And why was it that *vinaya* was recited first and then *dhamma*? We read in the *Samantapāsādikā* of *Buddhaghosa*, in course of giving the description of the proceedings of the First Rehearsal that in the assembly Māhākassapa put a question to the Order as to whether *vinaya* or *dhamma* was to be recited first, and the Order said in reply that *vinaya* was to be given the first place on the ground that the life of the *Buddhasāsana* 'the teaching of the Buddha,' was *vinaya*, as the endurance of *dhamma* depended on the endurance of *vinaya*.¹ It is therefore quite reasonable that Aśoka has first mentioned *Vinayasamukasa*.

The second text, *Aliyavasa* or *Āryavasa*, 'the Noble State of Living,' speaks for itself. It shows how a monk is to act for his purification and spiritual advancement, controlling his body and mind, and lays special emphasis on the fact that it is his mind which is his real guard. He is also advised to eschew dogmas. All this, if observed properly, will undoubtedly lead to the fulfilment of Aśoka's object.

We have already seen that the object which Aśoka kept in view in getting the Edict inscribed was only to do something by which the Good Law could long endure, and quite in consonance with the spirit it was only natural that he was expected to have recommended the third text, i.e., *Anāgatabhaya* 'Fears to Come.' This was particularly meant for monks with a view to warning them. In instructing others the cultivation of one's body, character, mind and insight is absolutely essential on the part of the instructor,

¹ vinayo nāma buddhasāsanasā āyu vinaye thite sāsanam
thitamp hoti. taṁ pathamam vinayamp saṅgāvāma. *Samanta-*
pāsādikā, *Vinaya Pitaka*, Vol. III, p. 280. This is to be found
also in other *Atthakathās* of *Buddhaghosa*.

so that he can lead the instructed aright; otherwise it is only to bring about a disastrous consequence.

It is the proper cultivation of body, character, etc. on which discipline depends and discipline is followed by righteousness. In fact discipline and righteousness are interdependent; and so if one is lost, the other is sure to follow the suit.

By recommending the fourth text, *Munigātha*, Aśoka set before the monks the high ideal of a Muni, which they should follow.

By the fifth text, i.e., *Moneyasūta*, 'the Discourse on the State of a Muni,' Aśoka wanted to impress on the mind of one who aspired to be a Muni the importance of the three-fold restraint e.g., the restraint of one's body, mind and speech.

Including the sixth text, i.e., *Upatisapasina* (i.e., *Sāriputtasutta*) 'the Question of Upatissa,' Aśoka showed in the words of the Buddha, how a Bhikkhu was to lead his life.

Finally, by referring to the seventh text, *Rāghulovāda*, 'the Instruction to Rāhula,' Aśoka wanted the people to know the evil consequences of a deliberate lie, saying that there is no evil which can not be done by one who is not ashamed to tell a deliberate lie.

Thus it is evident from the above that the mention in the Edict of those seven texts by Aśoka who wanted the long endurance of Good Law was quite appropriate.

I am indebted to my predecessors for what I have taken from their book. I am also really thankful to my friend, Sri Sailendranath Mitra, M.A., Secretary, Councils of Post-Graduate Teaching in Arts and Science, Calcutta University, for the help I have derived from him in various ways.

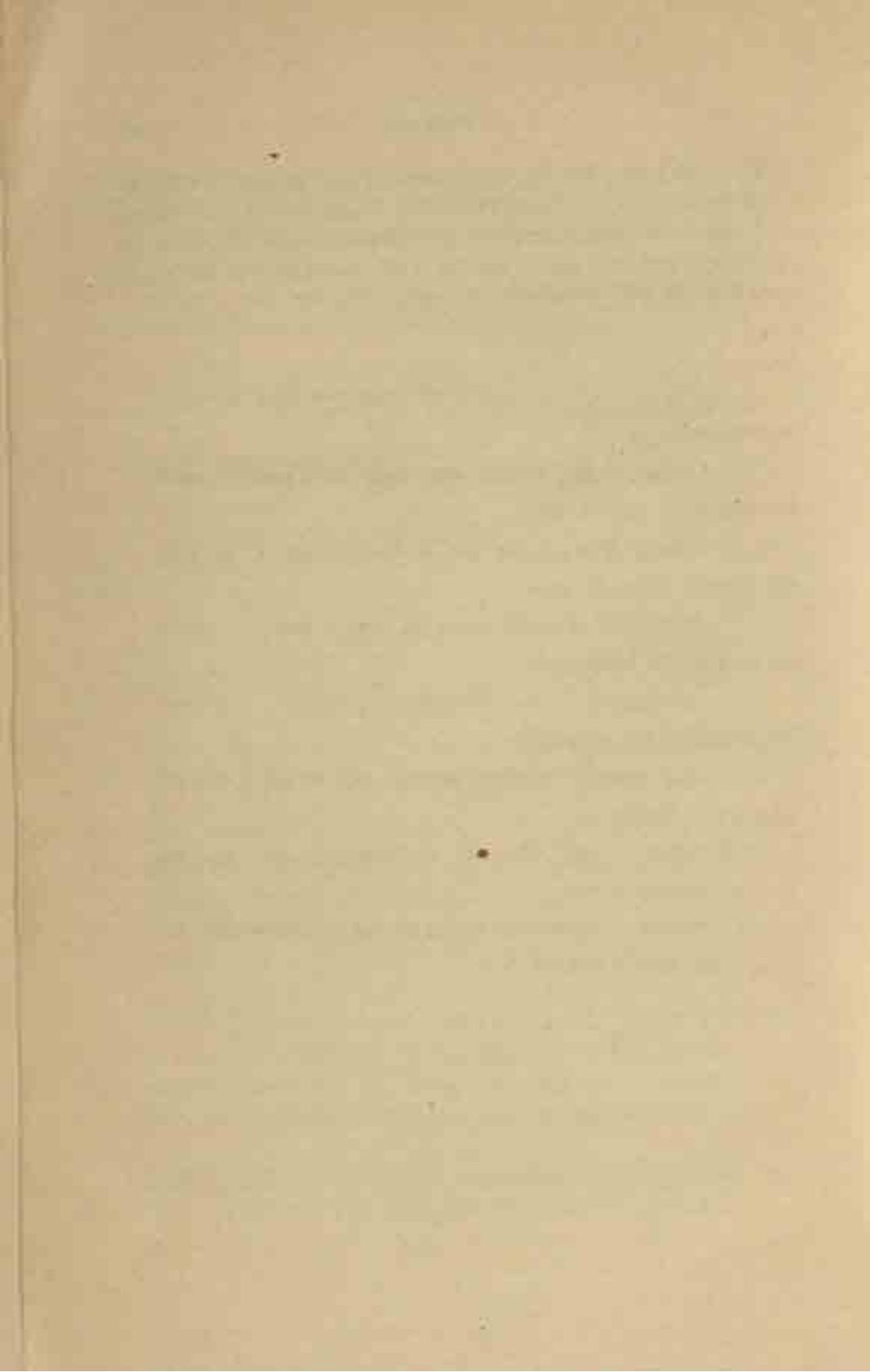
Lastly I am very glad specially to express my deep sense of gratitude to Dr. Syamaprasad Mookerjee, M.A.,

B.L., D.Litt., LL.D., Barrister-at-Law, Minister, Government of India, formerly President, Council of Post-Graduate Teaching in Arts, University of Calcutta, under whose benign and sympathetic patronage the book is included in the publications of the University.

Brahmavihāra,

Calcutta,
January, 1948.

VIDHUSHEKHARA BHATTACHARYA.



THE ORIGINAL TEXT OF THE EDICT OF ASOKA

[1] पियदसि ल[।]जा मागचे संवं अभिवादेतुन आहा अपावाधते
च फास्तुविहालतं चा[।]

[2] विदिते वे भंते आवतके हमा दुधसि धंमसि संवसौति गालवे
चं पसादे च[।] ए कोंचि भंते

[3] भगवता दुधेन भासिते सवे से सुभासिते वा[।] ए तु खो
भंते इमियाये दिसेया हेवं सधंमे

[4] चिलहितीके होसतीति अलङ्घामि हके तं वतवे[।] इमानि
भंते धंमपलियानि विनयसमुकसे

[5] अलियवसानि अनागतभयानि सुनिगाढा मोनेयस्ते
उपतिसपसिने [।] ए चा लाशुलो-

[6] वादे सुसावादे अधिगच्छ भगवता दुधेन भासिते एतानि भंते
धंमपलियायानि इच्छामि ।

[7] किंति[।] वहुके भिक्खुपाये चा भिक्खुनिये चा अभिखिनं
सुनयु चा उपधानेयेयु चा[।]

[8] हेवंमेवा उपासका चा उपासिका चा[।] एतेनि भंते इमं
लिखापयामि अभिषेते मे जानंत् ति ।

THE SANSKRIT CHAYĀ OF THE EDICT

[1] प्रियदर्शी राजा मारगधः सहम् अभिवाद्य आह अत्पावाधतां च
अपर्णविहारतां च ।

[2] विदितं वो भद्रता यावन् भम बुद्धे धर्मं सहे गौरवं च प्रसादच्च ।
यत् किञ्चिद् भद्रता:

[3] भगवता बुदेन भाषितं सर्वे तत् सुभाषितम् एव । यत्तु खलु
भद्रता भया दिशेत एवं सर्वम् ।

[4] चिरस्थितिको भविष्यतौति अर्हाति अहं तद् वक्तु[1] इम
भद्रता धर्मपर्यायाः विनयसमुक्तर्यः ।

[5] आदेवासाः अनागतभयानि सुनिगात्या सौनियस्त्रबम् उपतिथ-
पथः[1] यत् च राहुलाद-

[6] वादे अवावादम् अधिकल्प भगवता बुदेन भाषितम्[1] एतान्
भद्रता धर्मपर्यायान् इच्छामि[1]

[7] किमिति[1] बहुकः भिज्ञपायः च भिज्ञवसः च अभौत्तां शृणुयः
च उपधारयेत् च[1]

[8] एवम् एव उपासकाः च उपासिकाः च [1] एतेन भद्रता इदे
लेखापयामि अभिप्रेतं मे जानन्तु इति ।

ENGLISH TRANSLATION OF THE EDICT

King Priyadarśin¹ of Magadha having saluted the Samgha wishes them good health and happy living.

It is known to you, O Revered Sirs, how great are my reverence for, and faith in Buddha, Dharma and Samgha. Whatever, Revered Sirs, is said by the Blessed Buddha is well-said. Yet, Revered Sirs, whatever I may point out thinking 'Thus the good Dharma will endure for ever,' I am entitled to do so. These are, O Revered Sirs, the texts of Dharma :

- (i) Vinayasamukasa 'Vinaya *par excellence*,'
- (ii) Aliyavasa 'Noble States of Living,'
- (iii) Anāgatabhaya 'Fears to Come,'
- (iv) Mumigāthā 'The Stanzas of a Muni,'
- (v) Moneyasūta 'The Discourse of the state of a Muni.'
- (vi) Upatisapasina 'The Questions of Upatisya,' as well as what is said by the Blessed Buddha concerning falsehood in the,
- (vii) Lāghulovāda 'The Instruction to Rāhula.'

These texts of Dharma I desire. Why? Because numerous men of whom the majority are monks, as well as nuns may frequently listen to, and realise (them). For this reason, Revered Sirs, I get this inscribed, so that they may know my intention.

¹ Literally meaning 'one who looks on (all) as dear.'

ORIGINAL PALI TEXTS

VINAYASAMUKASA

1. अथ खो भगवा पञ्चवस्त्रिये भिक्तु आमत्तेसि । हेमे भिक्तवे अन्ता पञ्चजितेन न सेवितव्या । यो चायं कामेषु कामसुखकानुयोगो हृषीनो गम्भो पोथुल्लनिको अनरियो अनलसंहितो । यो चायं अत्तकिलमधानुयोगो दुक्खो अनरियो अनलसंहितो । एते ते भिक्तवे उभो अन्ते अनुपगम्य मञ्जिभमा पठिपदा तथागतेन अभिसम्बुद्धा चक्रुकरणी आणकरणी उपसमाय अभिज्ञाय सम्बोधाय निवानाय संवत्तति ॥

2. कतमा च सा भिक्तवे मञ्जिभमा पठिपदा तथागतेन अभिसम्बुद्धा चक्रुकरणी आणकरणी उपसमाय अभिज्ञाय सम्बोधाय निवानाय संवत्तति । अयमेव अरियो अदृश्यिको गम्भो । सिव्यबीदं सम्मादिहि सम्मासङ्क्षिप्ते सम्मावाचा सम्माकम्भन्तो सम्मा-आजीवो सम्मावाद्यामो सम्मासति सम्मा-सम्माधि । अयं खो सा भिक्तवे मञ्जिभमा पठिपदा तथागतेन अभिसम्बुद्धा चक्रुकरणी आणकरणी अभिज्ञाय सम्बोधाय निवानाय संवत्तति ॥

3. इदं खो पन भिक्तवे दुक्त्वा अरियसच्च । जातिपि दुक्ता । जरापि दुक्ता । व्याघ्रिपि दुक्ता । मरचम्पि दुक्त्वा । अपियेहि सम्पयोगो दुक्खो । पियेहि विषयोगो दुक्खो । यम्पिच्छु न लभति तम्पि दुक्त्वा । सहित्तेन पञ्चपादानकलभा दुक्ता ॥

4. इदं खो पन भिक्तवे दुक्तवस्तुदयो अरियसच्च । यायं तङ्हा पोनोभविका नन्दिरागमसहगता तत्र तत्राभिजन्दिनी । सिव्यबीदं कामतङ्हा भवतङ्हा विभवतङ्हा ॥

5. इदं खो पन भिक्खुवे दुक्खनिरोधो अरियसच्चं । यो तस्मा येव
तण्डाय असेस-विराग-निरोधो चागो पटिनिष्ठामो मुक्ति अनालयो ॥

6. इदं खो पन भिक्खुवे दुक्खनिरोधगामिनौ पटिपदा अरियसच्चं ।
अथमेव अरियो अद्विक्तो मम्मो । सियथीट—सम्भादिट—पे—सम्भासमाधि ॥

7. इदं दुक्खं अरियसच्चन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु चक्षुं
उदयादि । आणं उदयादि पठ्जा उदयादि विज्ञा उदयादि आलोको
उदयादि । तं खो पनिदं दुक्खं अरियसच्चं परिच्छेयन्ति मे भिक्खुवे—
पे—परिज्ञातन्ति भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु चक्षुं उदयादि
पठ्जा उदयादि विज्ञा उदयादि आलोको उदयादि ॥

8. इदं दुक्खसमुदयो अरियसच्चन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु
चक्षुं उदयादि आणं उदयादि पठ्जा उदयादि विज्ञा उदयादि आलोको
उदयादि । तं खो पनिदं दुक्खसमुदयं अरियसच्चं पहातब्बन्ति मे भिक्खुवे—
पे—एहीनन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु चक्षुं उदयादि आणं
उदयादि पठ्जा उदयादि विज्ञा उदयादि आलोको उदयादि ॥

9. इदं दुक्खनिरोधो अरियसच्चन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु
चक्षुं उदयादि आणं उदयादि पठ्जा उदयादि विज्ञा उदयादि आलोको
उदयादि । तं खो पनिदं दुक्खनिरोधं अरियसच्चं सच्छिकातब्बन्ति मे
भिक्खुवे—पे—सच्छिकातन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु चक्षुं
उदयादि—पे—आलोको उदयादि ॥

10. इदं दुक्खनिरोधगामिनौ पटिपदा अरियसच्चन्ति मे भिक्खुवे पुञ्चे
अननुस्सुतेसु धम्मेसु चक्षुं उदयादि—पे—आलोको उदयादि । तं खो
पनिदं दुक्खनिरोधगामिनौ पटिपदा अरियसच्चं भावितब्बन्ति मे भिक्खुवे—
पे—भावितन्ति मे भिक्खुवे पुञ्चे अननुस्सुतेसु धम्मेसु चक्षुं उदयादि
आणं उदयादि पठ्जा उदयादि विज्ञा उदयादि आलोको उदयादि ॥

11. यावकौवच्च मे भिक्खुवे इमेसु चतुसु अरियसच्चेसु एवं तिपरिवृङ्
शादसाकां यथाभूतं बाणादस्मनं न सुविसुइं अहोसि नेव तावाहं भिक्खुवे

सदेवके लोके समारके सबद्धके सच्चामण्ड्राद्धिण्या पजाय सदेवमनुस्थाय
अनुत्तरं सन्धासम्बोधिं अभिसम्बुद्धो पञ्चजासि ॥

12. यतो च खो मे भिक्खवे इमेषु चतुर्मु अरियसचेषु एवं तिपरिवहं
हादसाकारं यथाभूतं जागदस्मन् सुविसुद्धं पहोसि अथाहं भिक्खवे
सदेवके लोके समारके सबद्धके सच्चामण्ड्राद्धिण्या पजाय सदेवमनुस्थाय
अनुत्तरं सन्धासम्बोधिं अभिसम्बुद्धो पञ्चजासि । जायच्छ पन मे दक्षानं
उदपादि अकृपा मे विसुन्ति आयमन्तिमा जाति नलिदानि पुनर्भवोति ॥

13. इटं अवोच भगवा अत्तमना । पञ्चवमिया भिक्तु भगवतो भासितं
अभिनन्दन्ति । इममित्तु पन वेद्याकरणमिं भडत्रमाने आयमतो
कोण्डक्षत्तस विरजं वीतमलं धमाचक्षुं उदपादि यं किञ्चि समुदयधन्मं
सम्बं तं निरोधधम्यन्ति ॥

II

1. दस अरियवासा । इधावुसो भिक्तु पञ्चङ्गविष्फौनो होति कङ्ग-
समवागतो एकारक्तो चतुरापस्निनो पनुव्यज्ञेकसच्चो समवस्तुसनो
अनाविलसङ्घप्तो पस्तहकायसक्षारो सुविसुन्तचित्तो सुविसुन्तपत्तो ॥

2. कथावुसो भिक्तु पञ्चङ्गविष्फौनो होति । इधावुसो भिक्तुनो
कामच्छन्दो पहीनो होति । व्यापादो पहीनो होति । शीनमित्तं
पहीनं होति । उदचक्कुक्कुचं पहीनं होति । विचिकिच्छा पहीना
होति । एवं खो आवुसो भिक्तु पञ्चङ्गविष्फौनो होति ॥

3. कथावुसो भिक्तु कङ्गसमवागतो होति । इधावुसो भिक्तु
चतुर्मुना रूपं दिखा नेव सुमनो होति न दुम्यनो । उपेक्षको च विहरति
सतो सम्पज्जानो । सोतेन सद्वं सुत्वा—पे—घानेन गन्यं धायित्वा—पे—
जिन्हाय रसं सायित्वा—पे—कायेन फोट्टवं पुसित्वा—पे—मनसा धन्मं

विव्वाय नेव सुमनो होति न दुम्पनो । उपेक्षको च विहरति सतो
सम्प्रजानो । एवं खो आवुसो भिक्तु कङ्गसमवागतो होति ॥

4. कथच्छावुसो भिन्नु एकारक्तो होति । इधावुसो भिन्नु सतारत्तेन
चेतसा समवागतो होति । एवं खो आवुसो भिन्नु एकारक्तो होति ॥

5. कथच्छावुसो भिन्नु चतुरापन्सेनो होति । इधावुसो भिन्नु सङ्घायेकं
पठिसेवति । सङ्घायेकं अधिवासेति । सङ्घायेकं विनोदेति । सङ्घायेकं परि-
वर्जेति । एवं खो आवुसो भिन्नु चतुरापन्सेनो होति ॥

6. कथच्छावुसो भिन्नु पनुच्चपञ्चेकसब्दो होति । इधावुसो भिन्नुनो
यानि तानि पुश्यसमण्ड्राद्यगानं पुश्यपञ्चेकसवानि सव्वानिच्च तानि नवानि
होन्ति पनुव्वानि चत्तानि वन्नानि सुव्वानि पहीनानि पठिनिच्चाहानि ।
एवं खो आवुसो भिक्तु पनुच्चपञ्चेकसब्दो होति ॥

7. कथच्छावुसो भिक्तु समवसहेसनो होति । इधावुसो भिन्नुनो
कामेसना पहीना होति । भवेसना पहीना होति । ब्रह्मचरियसना
पठिप्पम्भाषा । एवं खो आवुसो भिन्नु समवसहेसनो होति ॥

8. कथच्छावुसो भिन्नु अनाविलसङ्घण्यो होति । इधावुसो भिन्नुनो
कामसङ्घण्यो पहीनो होति । व्यापादसङ्घण्यो पहीनो होति । विहिंसा-
सङ्घण्यो पहीनो होति । एवं खो आवुसो भिन्नु अनाविलसङ्घण्यो होति ॥

9. कथच्छावुसो भिन्नु पस्सडकायसङ्कारो होति । इधावुसो भिन्नु सुखस्य
च पहाना दुर्क्षय च पहाना पुष्वेव सीमनक्षदोमनस्सानं चत्वङ्गमा अदुक्षं
असुखं उपेच्छासतिपारिसृष्टिं चतुर्थग्रानं उपसम्पदं विहरति । एवं खो
आवुसो भिक्तु पस्सडकायसङ्कारो होति ॥

10. कथच्छावुसो भिन्नु सुविमुक्तचित्तो होति । इधावुसो भिन्नुनो
रागचित्तं विमुक्तं होति । दोमचित्तं विमुक्तं होति । मोहचित्तं विमुक्तं होति ।
एवं खो आवुसो भिन्नु सुविमुक्तचित्तो होति ॥

11. कथच्छावुसो भिन्नु सुविमुक्तपञ्जो होति । इधावुसो भिन्नु
रागो मे पहीनो उच्चिहन्तमूलो तालावत्युक्तो अनभावं गतो आयति

अनुप्यादधमोति पजानाति । दोसो मे पहीनो उच्चिवसूलो तालावत्युकतो
अनभावं गतो आयति अनुप्यादधमोति पजानाति । भोङो मे पहीनो
उच्चिवसूलो तालावत्युकतो अनभावं गतो आयति अनुप्यादधमोति
पजानाति । एवं खो आवुसो भिन्न भुविमुत्पत्त्वो होति ॥

III

ANAGATABHAYA

1. पञ्चमानि भिक्षवे अनागतभयानि एतरहि असम्पदानि
आयति समुपज्जित्सन्ति । तानि वो पठिवुज्जित्वानि पठिवुज्जित्वा च
तेऽसं पहानाय वायमित्वं ॥

2. कतमानि पञ्च । भवित्सन्ति भिन्न भिन्न अनागतभयाने
अभावितकाया अभावितसीला अभावितचित्ता अभावितपन्जा । ते
अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपन्जा अन्ते
उपसम्पादेत्सन्ति । तेषि न समिक्षुत्सन्ति विनेतुं अधिसौले अधिचित्ते अधि-
पन्जाय । तेषि हि भवित्सन्ति अभावितकाया अभावितसीला अभावित-
चित्ता अभावितपन्जा । ते अभावितकाया समाना अभावितसीला
अभावितचित्ता अभावितपन्जा अन्ते उपसम्पादेत्सन्ति । तेषि न
समिक्षुत्सन्ति विनेतुं अधिसौले अधिचित्ते अधिपन्जाय । तेषि भवित्सन्ति
अभावितकाया अभावितसीला अभावितचित्ता अभावितपन्जा । इति खो
भिन्न धमासन्दोस्य विनयसन्दोसो । विनयसन्दोसा धमासन्दोसो ॥

इदं भिन्न वे पठमं अनागतभयं एतरहि असम्पदं आयति
समुपज्जित्सन्ति । ते वो पठिवुज्जित्वं पठिवुज्जित्वा च तत्सं पहानाय
वायमित्वं ॥

3. पुन च परं भिन्नत्वे भवित्सन्ति भिन्नत्वे अनागतमहानं अभावितकाया अभावितसौला अभावितचित्ता अभावितपन्ना ॥ ते अभावितकाया समाना अभावितसौला अभावितचित्ता अभावितपन्ना अन्जेसं निस्त्रयदत्सन्ति । तेषि न सनिख्यसन्ति विनेतुं अधिसौले अधिचित्ते अधिपन्नाय । तेषि भवित्सन्ति अभावितकाया समाना अभावितसौला अभावितचित्ता अभावितपन्ना । तेषि न सनिख्यसन्ति विनेतुं अधिसौले अधिचित्ते अधिपन्नाय । तेषि भवित्सन्ति अभावितकाया अभावितसौला अभावितचित्ता अभावितपन्ना । इति खो भिन्नत्वे धन्दसन्दोसो । विनयसन्दोसा धन्दसन्दोसो ॥

इदं भिन्नत्वे दुतिये अनागतभये एतरहि असमुप्यं आयतिं समुप्यज्ञित्सन्ति । ते वो पठिदुज्ञितत्वं । पठिदुज्ञितत्वा च तस्म पहानाय । वायमितत्वं ॥

4. पुन च परं भिन्नत्वे भवित्सन्ति भिन्नत्वे अनागतमहानं अभावितकाया अभावितसौला अभावितचित्ता अभावितपन्ना । ते अभावितकाया समाना अभावितसौला अभावितचित्ता अभावितपन्ना अभिधम्मकथं विद्वकथं कथिन्ता काङ्क्षं धन्दं ओक्कममाना न तुज्ञित्सन्ति । इति खो भिन्नत्वे धन्दसन्दोसा विनयसन्दोसो । विनयसन्दोसा धन्दसन्दोसो ॥

इदं भिन्नत्वे ततिये अनागतभये एतरहि असमुप्यं आयतिं समुप्यज्ञित्सन्ति । ते वो पठिदुज्ञितत्वं पठिदुज्ञितत्वा च तस्म पहानाय वायमितत्वं ॥

5. पुन च परं भिन्नत्वे भवित्सन्ति भिन्नत्वे अनागतमहानं अभावितकाया अभावितसौला अभावितचित्ता अभावितपन्ना । ते अभावितकाया समाना अभावितसौला अभावितचित्ता अभावितपन्ना । ये ते सुत्तन्ता तथागतभासिता गच्छीरा गच्छीरता लोकुत्तरा सुन्नतापठिसंबुद्धा तेसु मन्त्रमानेसु न सुत्तसित्सन्ति न सोतं ओढ़ित्सन्ति न पन्नाचित्तं उपश्चित्सन्ति न च ते घन्ते उग्गहेतत्वं 'परियापुणितत्वं' भञ्जित्सन्ति ।

ये पुन ते सुत्तमा कविकता काव्येण चिन्ताखरा चिन्तव्यजना बाहिरका सावकभासिता तेसु मन्त्रमानेसु सन्मुचित्सन्ति सोते ओदिष्टिसन्ति पन्नाचित्ते उपहृपेत्सन्ति । ते च धर्मे उमाहेतव्वं परिवापुणितव्वं मन्त्रित्सन्ति । इति चो भिन्नत्वे धर्मसम्बोधा विनयसन्दोषो । विनय-सन्दोषा धर्मसम्बोधो ॥

इदं भिन्नत्वे चतुर्व्वं अनागतभर्ये एतरहि असमुप्यते आवति समुप्य-जित्सन्ति । ते वो पटिबुजितव्वं पटिबुजित्वा च तत्स पहानाय वायमितव्वं ॥

6. पुन च परं भिन्नत्वे भवित्सन्ति भिन्नत्वे अनागतमहानं अभावित-काया अभावितसीला अभावितचित्ता अभावितपन्ना । ते अभावितकाया समाना अभावितसीला अभावितचित्ता अभावितपन्ना । द्यरा भिन्नत्वे बाहुसिका भवित्सन्ति साथनिका ओङ्कमने पुञ्जगमा पवित्रिके निश्चित्तधुरा । न विरियं आरभित्सन्ति अप्पत्तस्त्र पत्तिया अनधिगतस्त्र अधिगमाय असच्छिकतथ्य सच्छिकिरियाय । तेसं पच्छिमा जनता दिहानुगति आप-जित्सन्ति । सापि भवित्सन्ति बाहुत्तिका साथनिका ओङ्कमने पुञ्जगमा पवित्रिके निश्चित्तधुरा । न विरियं आरभित्सन्ति अप्पत्तस्त्र पत्तिया अनधिगतस्त्र अधिगमाय असच्छिकतथ्य सच्छिकिरियाय । इति चो भिन्नत्वे धर्मसम्बोधो विनयसम्बोधो धर्मसम्बोधो ॥

इदं भिन्नत्वे पंचमं अनागतभर्ये एतरहि असमुप्यते आवति समुप्य-जित्सन्ति । ते वो पटिबुजितव्वं पटिबुजित्वा च तत्स पहानाय वायमितव्वं ।

इमानि चो भिन्नत्वे पञ्च अनागतभयानि एतरहि असमुप्यत्वानि आवति समुप्यजित्सन्ति । तानि वो पटिबुजित्वानि पटिबुजित्वा च तेसं पहानाय वायमितव्वन्ति ॥

IV

MUNIGATHĀ

सन्ववातो भयं जातं निकेता जायते रजो ।

अनिकेतमसन्ववं पतं वे मुनिदस्सनं ॥१॥

यो जातमुच्छिज्ज न रोपयेय, जायन्नामत्स नानुप्पवेच्छे ।

तमाहु एकं मुनिनं चरन्त, अहनिष्ठ सो सन्निपदं महेसि ॥२॥

संख्याय वर्थ्यूनि पहाय दीजे, सिनेहमत्स नानुप्पवेच्छे ।

स वे मुनी जातिष्ठयन्नादस्सी, तकं पहाय न उपेति संख्यं ॥३॥

अन्नाय सब्बानि निवेसनानि, अनिकामयं अन्नतरम्पि तेसं ।

स वे मुनी वीतगीधो अगिदो, नायूहति पारगतो हि होति ॥४॥

सब्बाभिमुं सब्बविदुं सुमर्ख, सब्बेसु धनोसु अनूपलितं ।

संख्यं तगहस्त्वये विमुत्तं, तं वापि धीरा मुनिं वेदयन्ति ॥५॥

पन्नावलं सौलवतूपपञ्चं, समाहितं भानरतं सतीमं ।

संगा पमुतं अखिलं अनासवं, तं वाऽपि धीरा मुनिं वेदयन्ति ॥६॥

एकं चरन्तं मुनिमप्पमत्तं, निन्दापमंसासु अवेधमानं ।

सौहंवं सहेसु असम्भसत्तं, वातेव जालम्हि असञ्जमानं ।

पदुमं व तोदेन अलिप्पमानं, नेतारमन्त्रेसमनन्जनेयं ।

तं वापि धीरा मुनिं वेदयन्ति ॥७॥

यो शोगाहने अशोरिवाभिजायति, यस्मिं परे वाचा परियन्तं वदति ।

तं वीतरागं सुसमाहितिन्द्रियं, तं वापि धीरा मुनिं वेदयन्ति ॥८॥

यो वे ठितसो तसरंव उज्जं, जिगुच्छति कम्भेहि पापकेङ्गि ।

वीमंसमानो विसमं समं च, तं वापि धीरा मुनिं वेदयन्ति ॥९॥

यो सन्नतसो न करोति पाणं, दहरो च मञ्चो च मुनी यतत्तो ।

अरोसनेत्यो सो न रोमेति कंचि, तं वापि धीरा मुनिं वेदयन्ति ॥१०॥

यदगतो मञ्चतो सेसतो वा, पिष्ठं लमेय परदन्त्पजीवी ।

नालं श्रुतं नोपि निपच्चवादी, तं वापि धीरा मुनिं वेदयन्ति ॥११॥

मुनिं चरन्तं विरतं मेयुनमामा, यो योव्वने न उपनिवचते ज्ञाति ।
 मदप्पमादा विरतं विष्पसुन्त, तं वापि धीरा मुनिं वेदयन्ति ॥१२॥
 अन्नाय लोकं परमत्यदन्तिं, ओषं समुद्रं अतितरिय तादि ।
 तं किङ्गगन्तं असितं अनासवं, तं वापि धीरा मुनिं वेदयन्ति ॥१३॥
 असमा उभो दूरविहारवृत्तिनो, गिह्वी दारपोसी अममो च सुव्वतो ।
 परपाणरोधाय गिह्वी असन्ततो, निचं मुनी रम्भति पाणिनो यतो ॥१४॥
 सिख्वी यथा नीलगीवो विहंगमो, हंसत्स नोपेति जवं बुदाचनं ।
 एवं गिह्वी नानुकरोति भिन्नस्तुनो, मुनिनो विविज्ञास वनमिह भायतो ॥१५॥

V

MONEYASUTA

तौणिमानि भिन्नखबे मोनेयानि ।
 कतमानि तौणि ।
 कायमोनेयं वचौमोनेयं मनोमोनेयं ।
 इधं भिन्नखबे भिन्नसु पाणातिपाता पठिविरतो होति अदिवादाना पठि-
 विरतो होति कामेसु मिच्छाचारा पठिविरतो होति । इदं बुचति भिन्नखबं
 कायमोनेयं ।
 कतमं च भिन्नखबे वचौमोनेयं ।
 इधं भिन्नखबे भिन्नसु सुसावादा पठिविरतो होति पिसुनाय वाचाय
 पठिविरतो होति फूसाय वाचाय पठिविरतो होति सम्फप्पत्तापा पठि-
 विरतो होति । इदं बुचति भिन्नखबे वचौमोनेयं ।
 कतमं च भिन्नखबे मनोमोनेयं ।
 इधं भिन्नखबे भिन्नसु चासवानं खया अनासवं चेतोविसुत्तिं पञ्चा-

विमुक्ति दिहेव धर्मे सर्वं अभिन्ना सच्चिकत्वा उपसम्पदं विहरति ।
इदं बुद्धति भिक्षुवे मनोमोनियं ।

इमानि भी भिक्षुवे तौणि मोनियानि ।

कायमुनिं वाचामुनिं चेतोमुनिं अनासवं ।

मुनिं मोनियसम्पदं चाहुं सब्बपद्मायिनं ॥

VI

UPATISAPASINA

न मे दिष्टो इतो पुब्वे न रस्तो उद कस्तुचि ।

एवं वग्गुवदो सत्ता तुमिता गणिमागतो ॥१॥

सदेवकस्स लोकस्स यथा दिनसति चरखुमा ।

सज्जं तमं विनोदेत्वा एकोव रतिमञ्जगा ॥२॥

ते त्रुहं असितं तादि अकुहं गणिमागतं ।

बहुवग्गिष बहानं अति पन्हेन चागमं ॥३॥

भिक्षुनो विजिगुच्छतो भजतो रित्तमासनं ।

रवखमूलं सुमानं वा पञ्चतानं गुहासु वा ॥४॥

उच्चावचेसु सयनेसु कोवल्लो तत्य भेरवा ।

येहि भिक्षु न वेधिय निरघोसे सयनासने ॥५॥

कति परिस्सया लोके गच्छतो अमतं दिसे ।

ये भिक्षु अभिसम्पदे पन्हतिः सयनासने ॥६॥

क्षास्स व्यप्पदयो असु क्षास्सस्स इध गोचरा ।

कानि सौलवतानसु पहिततास्स भिक्षुनो ॥७॥

कं सो सिंखं समादाय एकोदि निपको सतो ।

कामारो रजतसेव निचमे मलमत्तनो ॥८॥

विजिगुच्छमानस्स यदिदं फासु सयनं रितासनं सेवतो चे ।
 सम्बोधिकामस्स यशानुधर्मं, ते ते पवस्त्रामि यथा पजानं ॥८॥
 पञ्चवं धौरो भयानं न भावे, भिन्नसु सतो सपरियन्तचारौ ।
 डंसाधिपातानं सिरिंसयानं, मनुरसफस्सानं चतुर्पदानं ॥९॥
 परघण्डिकानं न सन्तसेय, दिखांषि तेसं बहुभेरवानि ।
 अद्यापरानि अभिसंभवेय, परिस्सयानि कुमलानुपसौ ॥१०॥
 आतंकफसेन खुदाय फुहो, मौतं अकुंहं अधिवासवेय ।
 सो तेहि फुहो बहुधा अनोको, विरिये परक्षया दङ्क्षं करेय ॥११॥
 थियं न करेय न सुसा भण्य, मेत्ताय फस्से तसथावरानि ।
 यदाविलत्तं मनसो विजन्त्रा, काहस्स पाष्ठोति विनोदवेय ॥१२॥
 कोधातिमानस्स वसं न गच्छे, भूलम्पि तेसं पलिखब्जं तिष्ठे ।
 अथपियं वा पन अपियं वा, अद्या भवतो अभिसंभवेय ॥१३॥
 पञ्चं पुरवस्त्रत्वा काल्याणपौति, विवस्त्रये तानि परिस्सयानि ।
 अरतिं सहेय सयनन्ति पन्ते, चतुरो सहेय परिदेवधमे ॥१४॥
 किं सु असिस्त्सामि कुवं वा असिस्त्सं, दुर्ब्बं वत सेत्य कुवज्ज सेस्से ।
 एते वित्ते परिदेवनेये, विनयेय सेष्ठो अनिकेतसारौ ॥१५॥
 अत्रं च लड्डा वसनं च काले, मत्तं स जन्त्रा इध लोसनत्यं ।
 सो तेसु गुच्छो यतचारि गामे कमितोपि वाचं फरसं न वज्ञा ॥१६॥
 शोभिखलत्तचरसु न च पादलोलो, भानानुदुत्तो बहजागरस्स ।
 उपेन्द्रस्त्रमारवम समाहितत्तो, तकासयं कुकुच्छियूपचिन्दे ॥१७॥
 चुदितो वचीहि सतिमाभिनन्दे, सब्रज्ञचारीमु खिलं परभिन्दे ।
 वाचं पमुचे कुमलं नातिवेलं, जनवादधमाय न चेतयेय ॥१८॥
 अथापरं पञ्च रजानि लोके, येसं सतीमा विनयाय सिष्ये ।
 रूपेसु सहेसु अथो रसेसु, गम्येसु फलसेसु सहेय रागं ॥१९॥
 एतेसु घम्येसु विनेय छन्दं, भिन्नसु सतीमा सुविमुक्तचित्तो ।
 कालेन सो सच्चा धर्मं परिवौमस्समानो, एकोदिभूतो विहने तमं सो ॥२०॥

VII

RĀGHULOVĀDA

१। एवं मे सुतं । एकं समयं भगवा राजगडे विहरति वेदुवने कालन्दक-
निवापे । तेन खो पन समयेन आयच्चा राहुलो अस्वलहिकाये विहरति ।

२। अथ खो भगवा सायद्गसमयं पटिसज्जाना दुहितो येन अस्वलहिका
येन आयच्चा राहुलो तेनुपमहमि । अहसा खो आयच्चा राहुलो भगवन्तं
दूरतोव आगच्छन्तं । दिस्मान आसनं पञ्जापेसि उदकञ्च पादानं । निसीदि
भगवा पञ्जते आसनं । निसज्ज पादे पञ्चालेसि । आयच्चापि खो राहुसो
भगवन्तं अभिवादित्वा एकमन्तं निसीदि ।

३। अथ खो भगवा परित्तं उदकावसेसं उदकाधाने ठपिला आयच्चान्तं
राहुलं आमन्तेसि । पञ्चसि नो त्वं राहुल इमं परित्तं उदकावसेसं
उदकाधाने ठपितन्ति । एवं भन्ते । एवं परित्तं खो राहुल तेसं सामन्जं
येसं नत्यि सम्पज्ञानसुसावादे लज्जाति ।

४। अथ खो भगवा तं परित्तं उदकावसेसं क्षडेत्वा आयच्चान्तं राहुलं
आमन्तेसि । पञ्चसि नो त्वं राहुल इमं उदकावधाने निकुञ्जितन्ति ।
एवं भन्ते । एवं निकुञ्जितं खो राहुल तेसं सामन्जं येसं नत्यि
सम्पज्ञानसुसावादे लज्जाति ।

५। अथ खो भगवा ते उदकाधानं उक्षुजित्वा आयच्चान्तं राहुसं
आमन्तेसि । पञ्चसि नो त्वं राहुल इमं उदकाधानं रितं तुच्छन्ति ।
एवं भन्ते । एवं रितं तुच्छं खो राहुल तेसं सामन्जं येसं नत्यि
सम्पज्ञानसुसावादे लज्जा ।

६। सेयच्चापि राहुल रम्जो नागो रैसादन्तो उच्चल हवाभिजातो सङ्ग-

मावचरो । सो सङ्गामगतो पुरिमेहि पि पादेहि कम्भं करोति पच्छिमेहि पि कम्भं करोति पुरिमेन पि कायेन कम्भं करोति पच्छिमेन पि कायेन कम्भं करोति सौसेन पि कम्भं करोति कम्भेहि पि कम्भं करोति दलोहि पि कम्भं करोति नङ्गुटेनपि कम्भं करोति राखुतेव सोशुङ् । तत्य चत्तारोहस्स एवं होति अये खो रघ्नो नागो ईसादन्तो उच्चद्वावाभिजातो सङ्गामावचरो सङ्गामगतो पुरिमेहिपि पादेहि कम्भं करोति पच्छिमेहिपि पादेहि कम्भं करोति पुरिमेनपि कायेन कम्भं करोति पच्छिमेनपि कायेन कम्भं करोति सौसेनपि कम्भं करोति कम्भेहिपि कम्भं करोति राखुतेव सोशुङ् । अपरिच्छते खो रघ्नो नागस्स जीवितन्ति । यतो खो राहुल रघ्नो नागो ईसादन्तो उच्चद्वावाभिजातो सङ्गामावचरो सङ्गामगतो—पे—नङ्गुटेनपि कम्भं करोति सोण्डायपि कम्भं करोति । परिच्छते खो रघ्नो नागस्स जीवितन्ति । नस्तिदानि किञ्चि रघ्नो नागस्स अकरणीयन्ति । एवमेव खो राहुल यस्स कन्मचि सम्पज्ञानसुसावादे नस्ति सज्जा नाहं तस्स किञ्चि पाये अकरणीयन्ति बदामि । तथातिह ते राहुल इस्सायि न सुमा भणित्सामौति एवं हि ते राहुल सिनिकतव्यं ॥

८ । तं किं मन्वसि राहुल किमत्यिदो आदासोति । पञ्चवेण्ठनत्यो भन्तेति । एवमेव खो राहुल पञ्चवेणिष्ठत्वा पञ्चवेणिष्ठत्वा कायेन कम्भं कातव्यं । पञ्चवेणिष्ठत्वा पञ्चवेणिष्ठत्वा वाचाय कम्भं कातव्यं । पञ्चवेणिष्ठत्वा पञ्चवेणिष्ठत्वा मनसा कम्भं कातव्यं ॥

९ । यदेव त्वं राहुल कायेन कम्भं कतुकामो होसि तदेव ते कायकम्भं पञ्चवेणिष्ठतव्यं । यं तु खो अहं इदं कायेन कम्भं कतुकामो इदं मे कायकम्भं अत्तव्यावाधायपि संवत्तेय परव्यावाधायपि संवत्तेय उभयव्यावाधायपि संवत्तेय । अकुमलं इदं कायकम्भं दुर्लभद्रयं दुक्तविपाकन्ति । सचे त्वं राहुल पञ्चवेणिष्ठमानो एवं जानेयासि यं खो अहं इदं कायेन कम्भं कतुकामो इदं मे कायकम्भं अत्तव्यावाधायपि संवत्तेय परव्यावाधायपि संवत्तेय उभयव्यावाधाय पि संवत्तेय अकुमलं इदं कायकम्भं दुर्लभद्रयं दुक्तविपाकन्ति एवहर्षं ते राहुल कायेन कम्भं समर्थं न करणीयं ।

१० । सचे यन त्वं राहुल पञ्चवेणिष्ठमानो एवं जानेयासि यं खो अहं इदं

कायेन कथं कुसलं इदं मे कायकम्मं नेव अत्तव्यावाधाय संवत्तेय न परव्यावाधाय संवत्तेय न उभयव्यावाधाय संवत्तेय । कुसलं इदं कायकम्मं सुखुद्रयं सुखविपाकन्ति एवरूपं ते राहुल कायेन कथं करणीयं ॥

११। करोन्तेनपि ते राहुल कायेन कम्मं तदेव ते कायकम्मं पचवेक्षितव्यं । यं नूनं स्तो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं अत्तव्यावाधायपि संवत्तति । परव्यावाधायपि संवत्तति । उभयव्यावाधायपि संवत्तति । अकुसलं इदं कायकम्मं दुखुद्रयं दुखविपाकन्ति । सचे त्वं राहुल पचवेक्षमानो एवं जानेयासि । यं स्तो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं अत्तव्यावाधायपि संवत्तति परव्यावाधायपि संवत्तति उभयव्यावाधायपि संवत्तति । अकुसलं इदं कायकम्मं दुखुद्रयं दुखविपाकन्ति । पठिष्ठेहरेयासि त्वं राहुल एवरूपं कायकम्मं । सचे पन त्वं राहुल पचवेक्षमानो एवं जानेयासि यं स्तो अहं इदं कायेन कम्मं करोमि इदं मे कायकम्मं नेव अत्तव्यावाधायपि संवत्तति न परव्यावाधायपि संवत्तति न उभयव्यावाधायपि संवत्तति । कुसलं इदं कायकम्मं सुखुद्रयं सुखविपाकन्ति । अनुपदज्जीव्यासि त्वं राहुल एवरूपं कायकम्मं ॥

१२। कल्पा पि ते राहुल कायेन कम्मं तदेव ते कायकम्मं पचवेक्षितव्यं । यं तु स्तो अहं इदं कायेन कम्मं अकासि इदं मे कायकम्मं अत्तव्यावाधायपि संवत्तति परव्यावाधायपि संवत्तति उभयव्यावाधायपि संवत्तति । अकुसलं इदं कायकम्मं दुखुद्रयं दुखविपाकन्ति । सचे त्वं राहुल पचवेक्षमानो एवं जानेयासि यं स्तो अहं इदं कायेन कम्मं अकासि इदं मे कायकम्मं अत्तव्यावाधायपि संवत्तति परव्यावाधायपि संवत्तति उभयव्यावाधायपि संवत्तति । अकुसलं इदं कायकम्मं दुखुद्रयं दुखविपाकन्ति एवरूपं ते राहुल कायकम्मं सत्तरि वा विचूसु वा मवज्ञाचारिणि वा देसेतत्वं विवरितत्वं उत्तानिकातत्वं । देसेत्वा विवरित्वा उत्तानिकल्पा चायति संवरं आपज्जितत्वं ॥

१३। सचे पन ते राहुल पचवेक्षमानो एवं जानेयासि यं स्तो अहं इदं कायेन कम्मं अकासि इदं मे कायकम्मं नेव अत्तव्यावाधाय संवत्तति न परव्यावाधाय संवत्तति न उभयव्यावाधाय संवत्तति । कुसलं इदं कायकम्मं

सुखद्रयं सुखविपाकन्ति । तेनेव त्वं राहुल पौत्रिपासुज्जेन विहरेयासि
अहोरत्तानुसिक्तो कुसलेषु धम्येषु ॥

१४ । यदेव त्वं राहुल वाचाय कथ्यं कतुकामो होसि तदेव ते
वचीकथ्यं पञ्चवेक्षितव्यं । यं तु खो अहं इदं वाचाय कथ्यं कतुकामो इदं
मे वचीकथ्यं अत्तव्यावाधाययि संवत्सेव्य परव्यावाधाययि संवत्सेव्य उभय-
व्यावाधाय पि संवत्सेव्य । अकुसलं इदं वचीकथ्यं दुनखुद्रयं दुक्लविपाकन्ति ।
सचे त्वं राहुल पञ्चवेक्षितमानो एवं जानेयासि यं खो अहं इदं वाचाय कथ्यं
कतुकामो इदं मे वचीकथ्यं—पे—उभयव्यावाधाययि संवत्सेव्य अकुसलं
इदं वचीकथ्यं दुनखुद्रयं दुक्लविपाकन्ति एवरूपं ते राहुल वाचाय कथ्यं
सप्तमं सप्तमं न करणीयं । सचे पन त्वं राहुल पञ्चवेक्षितमानो एवं जानेयासि
यं खो अहं इदं वाचाय कथ्यं कतुकामो इदं मे वचीकथ्यं निव अत्त-
व्यावाधाय—पे—न उभयव्यावाधाय संवत्सेव्य । कुसलं इदं वचीकथ्यं
सुखद्रयं सुखविपाकन्ति । एवरूपं ते राहुल वाचाय कथ्यं करणीयं ।
करोन्नेनपि ते राहुल वाचाय कथ्यं तदेव ते वचीकथ्यं पञ्चवेक्षितव्यं । यं
तु खो अहं इदं वाचाय कथ्यं करोमि इदं मे वचीकथ्यं अत्तव्यावाधाययि
संवत्सति परव्यावाधाययि संवत्सति उभयव्यावाधाययि संवत्सति । अकुसलं
इदं वचीकथ्यं दुनखुद्रयं दुक्लविपाकन्ति । सचे त्वं राहुल पञ्चवेक्षितमानो
एवं जानेयासि यं खो अहं इदं वाचाय कथ्यं करोमि इदं मे वचीकथ्यं—
—पे—उभयव्यावाधाययि संवत्सति, अकुसलं इदं वचीकथ्यं दुनखुद्रयं
दुनखुद्रयं सुखविपाकन्ति । पठिसंहरेयासि त्वं राहुल एवरूपं वचीकथ्यं । सचे पन
त्वं राहुल पञ्चवेक्षितमानो एवं जानेयासि यं खो अहं इदं वाचाय
कथ्यं करोमि इदं मे वचीकथ्यं निव अत्तव्यावाधाय—पे—न उभयव्यावाधाय
संवत्सति कुसलं इदं वचीकथ्यं सुखद्रयं सुखविपाकन्ति, अनुपदलेयासि
त्वं राहुल एवरूपं वचीकथ्यं ॥

१५ । कलापि ते राहुल वाचाय कथ्यं तदेव ते वचीकथ्यं पञ्च-
वेक्षितव्यं यं तु खो अहं इदं वाचाय अकासि इदं मे वचीकथ्यं
अत्तव्यावाधाययि संवत्सति परव्यावाधाययि संवत्सति उभयव्यावाधाययि
संवत्सति । अकुसलं इदं वचीकथ्यं दुनखुद्रयं दुनखुद्रयं सुखविपाकन्ति । सचे

त्वं राहुल पञ्चविष्णुमानो एवं जानेयासि यं खो अहं इदं वाचाय कथं अकासि इदं मे वचीकथं—पि—उभयव्यावाधायपि संवत्तति। अकुसलं इदं वचीकथं दुर्बुद्धयं दुर्बुद्धिपाकन्ति। एवकृपं ते राहुल वचीकथं सत्यरि वा विष्णुस् वा सब्रह्मचारिसु देसेतत्वं विवरितत्वं उत्तानीकातत्वं। देसेला विवरित्वा उत्तानीकल्पा आयति संवरं आपज्ञातत्वं। सचे पन त्वं राहुल पञ्चविष्णुमानो एवं जानेयासि यं खो अहं इदं वाचाय कथं अकासि इदं मे वचीकथं नेव अत्यव्यावाधाय—पि—न उभयव्यावाधाय संवत्तति। कुसलं इदं वचीकथं सुखदयं सुखविपाकन्ति। तेनेव त्वं राहुल पौत्रिपासुज्जेन विहरेय्यासि अहोरत्तानुसिंश्चो कुसलेसु धन्मेसु ॥

१६। यदेव त्वं राहुल मनसा कम्भं करुकामो होसि तदेव ते मनोकम्भं पञ्चविष्णुतत्वं यं तु खो अहं इदं मनसा कम्भं करुकामो इदं मे मनोकम्भं अत्यव्यावाधायपि संवत्तेत्य परव्यावाधायपि संवत्तेत्य, उभयव्यावाधायपि संवत्तेत्य। अकुसलं इदं मनोकम्भं दुर्बुद्धयं दुर्बुद्धिपाकन्ति। सचे त्वं राहुल पञ्चविष्णुमानो एवं जानेयासि यं खो अहं इदं मनसा कम्भं करुकामो इदं मे मनोकम्भ—पि—उभयव्यावाधायपि संवत्तेत्य अकुसलं इदं मनोकम्भं दुर्बुद्धयं दुर्बुद्धिपाकन्ति। एवकृपं ते राहुल मनसा कम्भं समझं न करणीये। सचे पन त्वं राहुल पञ्चविष्णुमानो एवं जानेयासि। यं खो अहं इदं मनसा कम्भं करुकामो इदं मे मनोकम्भं नेवतत्वावाधाय—पि—न उभयव्यावाधाय संवत्तेत्य। कुसलं इदं मनोकम्भं सुखदयं सुखविपाकन्ति। एवकृपं ते राहुल मनसा कम्भं करणीये। करोन्ते ते राहुल मनसा कम्भं तदेव ते मनोकम्भं पञ्चविष्णुतत्वं यं तु खो अहं इदं मनसा कम्भं करोमि इदं मे मनोकम्भं अत्यव्यावाधायपि संवत्तति परव्यावाधायपि संवत्तति उभयव्यावाधायपि संवत्तति। अकुसलं इदं मनोकम्भं दुर्बुद्धयं दुर्बुद्धिपाकन्ति। सचे त्वं राहुल पञ्चविष्णुमानो एवं जानेयासि यं खो अहं इदं मनसा कम्भं करोमि इदं मे मनोकम्भं पि—उभयव्यावाधायपि संवत्तति। अकुसलं इदं मनोकम्भं दुर्बुद्धयं दुर्बुद्धिपाकन्ति, पठिसंहरेय्यासि त्वं राहुल एवकृपं मनोकम्भं। सचे पन

त्वं राहुल पचवेनखमानो एवं जानेत्यासि यं खो अहं इदं मनसा कर्म
करोमि इदं मे मनोकर्मं निवत्तव्यावाधाय—पे—न उभयव्यावाधाय संवत्तति ।
कुसलं इदं मनोकर्मं सुखुद्रयं सुखविपाकन्ति । अनुपदद्वेष्यासि त्वं राहुल
एवरूपं मनोकर्मं । कल्वा पि ते राहुल मनसा कर्मं तदेव ते मनोकर्मं
पचवेनिखत्वं यं तु खो अहं इदं मनसा कर्मं अकासि इदे मे मनोकर्मं
अत्तव्यावाधाय पि संवत्तति परव्यावाधायपि संवत्तति उभयव्यावाधाय पि
संवत्तति । अकुसलं इदे मनोकर्मं दुखुद्रयं दुखविपाकन्ति । सचे त्वं
राहुल पचवेनखमानो एवं जानेत्यासि यं खो अहं इदं मनसा कर्मं
अकासि इदं मे मनोकर्म—पे—उभयव्यावाधायपि संवत्तति, अकुसलं इदं
मनोकर्मं दुखुद्रयं दुखविपाकन्ति । एवरूपे ते राहुल मनोकर्मं अटीयितत्वं
हरायितत्वं जिगुच्छितत्वं । अटीयित्वा हरायित्वा जिगुच्छित्वा आयति
रथरं आपजितत्वं । सचे पन त्वं राहुल पचवेनखमानो एवं जानेत्यासि
ये खो अहं इदं मनसा कर्मं अकासि इदं मे मनोकर्मं निवत्तव्यावाधाय
संवत्ति न परव्यावाधाय संवत्ति न उभयव्यावाधाय संवत्ति । कुसलं इदं
मनोकर्मं सुखुद्रयं सुखविपाकन्ति, तेन त्वं राहुल पौत्रिपासुज्जेम
विहरेत्यासि अहोरत्तानुसिन्धौ कुसलेसु धर्मेषु ॥

१७ । ये हि केचि राहुल अतीतं अहानं समणा वा ब्राह्मणा वा
कायकर्मं परिसोधेसु वचीकर्मं परिसोधेसु मनोकर्मं परिसोधेसु सब्दे ते
एवमेवं पचवेनिखत्वा पचवेनिखत्वा कायकर्मं परिसोधेसु । पचवेनिखत्वा
पचवेनिखत्वा वचीकर्मं परिसोधेसु । पचवेनिखत्वा पचवेनिखत्वा मनो-
कर्मं परिसोधेसु । ये हि पि केचि राहुल अनागतमहानं समणा वा
ब्राह्मणा वा कायकर्मं परिसोधेस्त्रन्ति वचीकर्मं परिसोधेस्त्रन्ति
मनोकर्मं परिसोधेस्त्रन्ति, सब्दे ते एवमेवं पचवेनिखत्वा पच-
वेनिखत्वा कायकर्मं परिसोधेस्त्रन्ति, पचवेनिखत्वा पचवेनिखत्वा वचीकर्मं
परिसोधेस्त्रन्ति पचवेनिखत्वा पचवेनिखत्वा मनोकर्मं परिसोधेस्त्रन्ति ।
ये हि पि केचि राहुल एतरहि समणा वा ब्राह्मणा वा कायकर्मं
परिसोधेन्ति वचीकर्मं परिसोधेन्ति मनोकर्मं परिसोधेन्ति सब्दे ते
एवमेवं पचवेनिखत्वा पचवेनिखत्वा कायकर्मं परिसोधेन्ति पचवेनिखत्वा

पञ्चवेनिष्ठत्वा वचीकन्मं परिसोधेन्ति पञ्चवेनिष्ठत्वा पञ्चवेनिष्ठत्वा मनोकन्मं
परिसोधेन्ति ॥

१८। तथातिः राहुल पञ्चवेनिष्ठत्वा पञ्चवेनिष्ठत्वा कायकन्मं
परिसोधेन्त्साम । पञ्चवेनिष्ठत्वा पञ्चवेनिष्ठत्वा वचीकन्मं परिसोधेन्त्साम ।
पञ्चवेनिष्ठत्वा पञ्चवेनिष्ठत्वा मनोकन्मं परिसोधेन्त्सामाति एव हि वो राहुल
सिद्धितत्वन्ति ॥

इदं अवोच भगवा । अत्तमनो आयस्मा राहुलो भगवतो भासितं
अभिनन्दीति ॥

ENGLISH TRANSLATION

VINAYA SAMUKASA

DISCIPLINE PAR EXCELLENCE

1. Then the Blessed One addressed the Bhikkhus belonging to a group of five : ' These two extremes, O Bhikkhus, are not to be resorted to by one who has renounced the world. What are these two? The attachment to worldly enjoyment, which is vile, sexual, vulgar, ignoble and unprofitable; and the devotion to self-mortification which is painful, ignoble and unprofitable. Without having recourse to these extremes, O Bhikkhus, the Tathāgata has perfectly understood the Middle Path which opens one's eyes, produces knowledge and is for tranquillization, wisdom, enlightenment and nirvāna.

2. ' Which, O Bhikkhus, is the Middle Path? It is the noble Eightfold Path, *viz.*, Right Views, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Endeavour, Right Mindfulness and Right Concentration. This is, O Bhikkhus, that Middle Path which is perfectly understood by Tathāgata, and which open's one's eyes, produces know'edge and is for tranquillization, wisdom, enlightenment and nirvāna.

3. ' Suffering, O Bhikkhus, is a Noble Truth. Birth is suffering; old age is suffering; disease is suffering; death is suffering; coming into contact with what is unpleasant is suffering; not to obtain what one desires is suffering. In short, the five aggregates of the constituent elements causing attachment¹ are suffering.

¹ Pāticas upadānakhandhā. The five *khandhas* or *skandhas* are *viz.* (1) *rūpa* 'material qualities,' (2) *vedanā* 'feeling,' (3) *saññā* or *sajñā* 'perception,' (4) *samkhaṭa* or *samskṛta* 'co-efficients of consciousness,' and (5) *viññāna* or *vijñāna* 'consciousness.'

4. ' O Bhikkhus, the cause of suffering is a Noble Truth. It is thirst (*taṇha*, *trṣṇā*) that leads to rebirth, accompanied by pleasure and lust, finding its delight here and there. (This is three-fold). The thirst for sensuous pleasure, the thirst for existence, and the thirst for non-existence.

5. ' Again, O Bhikkhus, the cessation of suffering is a Noble Truth. It is the complete cessation of thirst, the destruction of it, the abandoning of it, the giving up of it, the deliverance from it, and the doing away with it.

6. ' Again, O Bhikkhus, the path that leads to the cessation of suffering is a Noble Truth. And it is that Noble Eight-fold Path, *eiz.*, Right View, Right Aspiration, Right Speech, Right Conduct, Right Livelihood, Right Mindfulness and Right Concentration.

7. ' Now among the doctrines which formerly had not been heard of my eyes were opened, I had the knowledge, I had the wisdom, I had the higher knowledge and I had the light that (i) suffering is a Noble Truth, that (ii) it must be perfectly understood, and that (iii) it has perfectly been understood by me.

8. ' Again, O Bhikkhus, my eyes were opened and I had the light that (i) the cause of suffering is a Noble Truth that (ii) it must be abandoned, and that (iii) it has been abandoned by me.

9. ' Again, O Bhikkhus, my eyes were opened and I had the light that (i) the cessation of suffering is a Noble Truth, that (ii) the cessation of suffering must be realised, and that (iii) it has been realised by me.

10. ' Again, O Bhikkhus, my eyes were opened and I had the light that (i) the Path which leads to the cessation of suffering is a Noble Truth, (ii) that it must be meditated upon, and that (iii) it has been done so by me.

11. ' As long as, O Bhikkhus, I had not the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, so long, O Bhikkhus, I did not know that I had obtained the highest enlightenment in the world of gods, of Māra and of Brahmā, and among all people including Samanas (recluses), Brāhmaṇas, gods and men.

12. ' But since, O Bhikkhus, I possessed the true and well-purified knowledge and insight into these four Noble Truths which are three-fold and as such have the twelve forms, I know, O Bhikkhus, that I have obtained the highest enlightenment in the world of gods, of Māra¹ and of Brahmā; and among all peoples, including Samanas (Buddhist monks), Brāhmaṇas, gods and men.

13. ' And this knowledge and insight arose in my mind: "The emancipation of my mind cannot be shaken, this is my last birth, there is now no rebirth for me".'

14. Thus the Blessed One said. And the Bhikkhus belonging to the group of the five were delighted and rejoiced at the words of the Blessed One.

II

ALIYAVASA

THE NOBLE STATES OF LIVING

1. There are ten noble states of living. Here, friends, a monk is devoid of five qualities, is endowed with six qualities, has one guard and a four-fold recourse. He rejects individual opinions (dogmas), completely gives up desires,

¹ The Tempter, the Ruler of the highest of the six Kāmadevalokas.

has pure thoughts, gets the action of the body tranquillized and has his mind and insight well emancipated.

2. How, O friends, is a monk devoid of the five qualities? Here, friends, the sensuality of a monk is given up and so are his malevolence, sloth and torpor, excitement, worry and doubt. Thus, indeed, friends, a monk becomes devoid of the five qualities.

3. How, O friends, is a monk endowed with the six qualities? Here, friends, a monk having seen material forms with his eyes is neither delighted, nor displeased, but remains indifferent, mindful and attentive. Similarly having heard a sound with his ear, having perceived odour with his nose, having experienced taste with his tongue, having touched the tangible by the body, and having known an idea with the mind he is neither delighted, nor displeased, and remains indifferent and attentive. Thus, O friend, a monk is endowed with six qualities.

4. And how has, O friends, a monk one guard? A monk, friends, has a guard in his thoughtful mind. Thus, indeed, friends, a monk has one guard.

5. How has, friends, a monk four-fold recourse? Here a monk, friends, having considered pursues something, accepts something, puts away something, and avoids something. Thus indeed, friends, a monk has four-fold recourse.

6. How does a monk, friends, reject the individual opinions (dogmas)? Here, friends, all those individual opinions which are held by different Samanas and Brâhmaṇas are dismissed, put away, given up, ejected, let go, rejected and abandoned by the monk. Thus, O friends, a monk rejects the individual opinions.

7. And how does a monk, O friends, completely give up desires? Here, friends, a monk abandons his desire for worldly enjoyment, desire for rebirth and desire for practis-

ing religious life (*brahmacarya*). Thus, O friends, does a monk completely give up his desires.

8. And how has a monk, O friends, pure thoughts? Here, O friends, the sensual ideas, the malicious ideas, and the cruel ideas are abandoned. Thus, friends, a monk has pure thoughts.

9. And how does he tranquillize the actions of the body? Because of the elimination of pleasure and pain he attains to and abides in a state of meditation known as the Fourth Meditation (*caturtha dhyāna*). On account of the previous disappearance of both mental pain and pleasure it is a state neither of pain, nor of pleasure, but of pure indifference and mindfulness. Thus, friends, the monk tranquillizes the actions of the body.

10. And how does a monk, friends, have his mind and insight well-emancipated? His mind is emancipated from attachment, from hatred and illusion. Thus, O friends, a monk has his mind well-emancipated.

11. And how does he have his insight emancipated? Here, O friends, a monk understands that his attachment, hatred and illusion are eliminated, are cut off at the very root and become like the stump of a palm tree, non-existent and unable to grow again in future. Thus, O friends, a monk has his insight well-emancipated.

III

ANĀGATABHAYA

FEARS TO COME

1. These are the five fears to come, O monks, which have not yet arisen, but will arise in future. These are to be understood by you and having understood them you are to strive for their avoidance. What are the five?

2. In future, O monks, there will be monks without cultivating their body, their character, their mind and their insight. They will give others higher ordination. They will, however, not be able to lead the latter to higher character, higher mind and higher insight. And these latter again without cultivating their body, their character their mind and their insight will give higher ordination to yet others. And verily thus, O monks, owing to the deficiency of discipline there is the deficiency of the doctrine (*dhamma*).

This is the first fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

3. Again, O monks, there will be in future monks who without cultivating their body, their character, their mind and their insight, will give others support. They will not be able to lead the latter to higher character, higher mind and higher insight. And these latter again will give support to yet others.

4. And verily thus, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

This is the second fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

5. And again, O monks, there will be monks in future who without cultivating their body, their character, their mind and their insight, will enter into discussions on philosophical as well as on other matters relating to knowledge. They will fall into a dark state and will not understand them.

6. ' And verily, O monks, owing to the deficiency of righteousness there is the deficiency of discipline and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is the third fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you, and having understood it you are to strive for its avoidance.

7. ' And again, O monks, there will be in future monks who will not cultivate their body, their character, their mind and their insight. They will not like to listen to the discourses of the Tathāgata which are profound and deep in meaning and relate to the doctrine of void; when these discourses will be recited they will not pay heed to them so as to understand them. Nor will they deem anything in these discourses to be deserving of acceptance with regard to the truth.

8. ' But there are sayings of poets, poems with beautiful vowels and consonants dealing with profane matters and uttered by laymen. When these will be recited, they will like to listen to them and will deem that there is a thing that deserves to be accepted with regard to the truth.

' And verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline, and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is the fourth fear, O monks, that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

9. ' And again, O monks, there will be in future monks who will not cultivate their body, their character, their mind and their insight. These elders will become luxurious and lethargic, and they will be the first to go astray and will

shirkers in seclusion. They will put forth no effort for obtaining what is not obtained, for attaining what is not attained, and for realizing what is not realized.

' Thus verily, O monks, owing to the deficiency of the doctrine there is the deficiency of discipline, and owing to the deficiency of discipline there is the deficiency of the doctrine.

' This is, O monks, the fifth fear that has not yet arisen, but will arise in future. This is to be understood by you and having understood it you are to strive for its avoidance.

10. These are, O monks, the five fears. They have not yet arisen, but will arise in future. These are to be understood by you, and having understood them you are to strive for their avoidance.

IV

MUNIGĀTHĀ

STANZAS ON A SAGE

I. From acquaintance arises fear, from a householder's life arises defilement. One who has no householder's life, nor acquaintance (is a Muni). This is the view of a Muni.

2. Whosoever after having uprooted his passion that has arisen would not allow that which is about to grow, the solitarily wandering, they call a Muni; such a great sage has seen the state of peace.

3. Having considered the objects (of passions) and destroyed (their) origin one should not allow attachment to grow. Indeed he is a Muni who has the end of birth and death. He gives up evil thoughts and cannot be called by a name.

4. He who having known all the abodes (*i.e.*, different existences) desires none of them is a Muni, free from covetousness, free from greediness. He does no longer strive, as he has reached the other shore.

5. The wise know him also to be a Muni who has overcome all, who knows all, who is wise, who is un-attached to all things, who has abandoned every thing and who is liberated owing to the extinction of desire.

6. The wise know him also to be a Muni who has the power of wisdom, who is endowed with virtuous behaviour, who is composed and delights in meditation, whose mind is wakeful and who is free from attachment, mental obstruction and human passions.

7. The wise know him also to be a Muni who wanders solitarily, whose mind is wakeful, who is not shaken by blame and praise, who does tremble like a lion at noises, is not attached (to worldly objects) like the wind to a net and is not soiled like a lotus by water, and who leads others, but is not led by others.

8. The wise know him also to be a Muni who becomes firm as the post in a bathing place, whom others praise to the utmost, who is free from passions and has senses well under his control.

9. The wise know him also to be a Muni who is self-controlled, straight like a shuttle, and disgusted with evil actions, reflecting on what is just and unjust.

10. The wise know him also to be a Muni, whether young or middle-aged, who is self-restrained, who does not do any evil act, is self-controlled and who cannot be provoked and does not provoke anyone.

11. The wise know him also to be a Muni who lives upon what is given by others, receiving a lump of food from

the top, or from the middle, or from the end (of a vessel), and does not praise, nor speak unpleasantly of (the food).

12. The wise know him also to be a Muni who wanders about as a Muni abstaining from sexual intercourse, who is nowhere fettered in his youth, who refrains from pride and carelessness and is liberated.

13. The wise call him a Muni who having known the world has seen the highest truth, who having crossed the stream and the sea (of existence), has become 'such a person,' and who having cut off all ties is independent and has become free from passions.

14. The two are unequal; the modes of life and occupations are distant (*i.e.*, different). One is a house-holder maintaining a wife and the other is unselfish and virtuous; the house-holder is unrestrained in regard to the destruction of other living creatures; but the Muni always protects living beings being restrained.

15. As a crested bird with the blue neck (*i.e.*, the peacock) never attains the swiftness of the swan, even so a house-holder does not equal a Bhikkhu, a Muni living in seclusion and meditating.

V

MONEYASUTA

THE DISCOURSE ON THE STATE OF A SAINT

1. There are, O monks, three states of a saint (Muni). What are the three? The states of a saint with regard to the body, the speech and the mind.

2. What is, O monks, the state of a saint with regard to the body?

Here, O monks, a monk abstains from taking life, abstains from taking what is not given, and abstains from adultery. This is, O monks, called the state of a saint with regard to the body.

3. What is, O monks, the state of a saint with regard to the speech?

Here, O monks, a monk abstains from talking lies, from slander, from harsh speech, and from frivolous and senseless talk. This is, O monks, called the state of a saint with regard to the speech.

4. And what is, O monks, the state of a saint with regard to the mind?

Here, O monks, after the extinction of the passions (*taśavas*), a monk lives after having thoroughly known and seen and attained in this very existence the emancipation of insight which is free from the passions. This is, O monks, called the state of the saint with regard to the mind.

5. These are, O monks, the three states of a saint. He is called the all-renouncing saint who is a saint in body, in speech and in mind being possessed of the states of a saint and being free from the passions.

VI

UPATISAPASINA

1. 'Neither has been seen by me before'—so said the venerable Sāriputta,—'nor has any one heard of such a teacher who comes from the Tusita heaven, has a host of followers, and speaks so sweetly.'

2. Of the world of gods and men he is truly seen to be endowed with eyes, and it is only he who has attained the bliss (of passionlessness) having dispelled all darkness.

3. Among many who are here in bondage I have approached as a seeker with a question that Buddha who has come down to this earth, who is free and guileless and has attained ' such state' (i.e., Buddhahood).

4-5. How many are the troubles which should have no terror for the Bhikkhu who is disgusted with the world and takes his isolated seat in different dwelling places such as the root of a tree or a cemetery or the caves of a mountain?

6. How many are the dangers in the world which the Bhikkhu proceeding towards the immortal direction (i.e., *nirvāṇa*) should overcome (living) in a dwelling place on the out-skirts (of human habitations)?

7. What are his words? What are his spheres? What are the moral practices of this resolute Bhikkhu?

8. What is the teaching having received which he becomes concentrated, wise and mindful and blows off his own impurity as does a smith that of silver.

9. Said the Blessed One ' O, Sāriputta, I shall tell you, as I understand, what is pleasant for him who is disgusted (with the world) and takes an isolated seat in a dwelling place, wishing perfect enlightenment in accordance with the doctrine (*dhamma*).

10. Let not a wise and thoughtful Bhikkhu living on the out-skirts (of human habitations) be afraid of the five troubles such as flies and gad-flies, snakes, contact with (evil) men and quadrupeds.

11. While seeking what is good he should not be afraid also of heretics, even having experienced fear and terror from them. He should overcome also other troubles

12. Afflicted by sickness and hunger he should endure (them), as well as excessive heat and cold. Variously

touched by them he should make a strong exertion being free from attachment to life.

13. He should not commit theft, nor tell a lie; he should touch all beings, movable and immovable, with love. And what he knows to be a strain of his mind he should drive away thinking that it belongs to the black side (of life).

14. One should not be overcome by anger and arrogance having dug up their roots completely. He should also surely overcome what is pleasant and what is not pleasant.

15-16. Living on the out-skirts (of human habitations) and aiming at wisdom he should take delight in what is good and extirpate those troubles. He should overcome discontent as well as the fear of worries: 'What shall I eat?' 'Where shall I eat?' 'Uncomfortably indeed I lay down (last night).' 'Where shall I lie down this night?' One who is still under training and is a homeless wanderer should give up these thoughts.

17. Having had food and clothes in time he should know moderation here for the sake of contentment; being guarded in those things and wandering about restrained in a village he should never utter hard words even if he is irritated.

18. He should be with his eyes cast down, self-controlled in his movements, devoted to meditation, very watchful with his mind composed and he should cut off the seat of (the sensual and other) thoughts and misconducts.

19. Being urged on by words (of teachers) he should be pleased with it (urging), break the stubbornness (in his mind) towards his fellow-students and should not pay heed to what the people talk about.

20. And then there in the world there are the five impurities which a thoughtful person should learn to

remove. He should overcome passion for form, sound, taste, smell, and touch.

21. Having removed his attachment to these things and having his mind well-liberated and reflecting rightly in time upon the nature of a thing (*dhamma*), and being intent upon one object, a thoughtful Bhikkhu should destroy darkness.—So said the Blessed One.

VII

LĀGHULOVĀDA

THE EXHORTATION TO RĀHULA

1. Thus I have heard: Once the Blessed One was dwelling in a locality called Kalandaka-nivāpa in Veluvana, near Rājagaha. At that time the venerable Rāhula was also dwelling in a place named Ambalatthikā.

2. Then in the evening after the retirement for meditation the Blessed One went to Ambalatthikā where the venerable Rāhula was. The venerable Rāhula saw the Blessed One coming from a distance, and having seen (him) offered him a seat and water for (washing his) feet. When the Blessed One took his seat and washed his feet the venerable Rāhula, too, saluted him and took his seat by him.

3. Then the Blessed One having left a small quantity of water in the pot addressed the venerable Rāhula thus: 'Do you not see, Rāhula, this small quantity of water remaining in the pot?'

'Yes, Sir.'

'Even so small, O Rāhula, is the merit of those Samanas (recluses) who are not ashamed to tell a deliberate lie.'

4. Then having thrown out the small quantity of water left in the pot the Blessed One addressed the venerable Rāhula thus:

' Do you not see, Rāhula, the small quantity of water remaining in the pot that has been thrown out? '

' Yes, Sir.'

' Thus is thrown up the merit of Samanas who are not ashamed to tell a deliberate lie.'

5. Then having the water-pot turned upside down the Blessed One addressed the venerable Rāhula thus :

' Do you not see, Rāhula, that this water-pot is turned upside down? '

' Yes, Sir.'

' Thus is turned upside down the merit of the Samanas who are not ashamed to tell a deliberate lie.'

6. Then having turned up the water-pot the Blessed One said to the venerable Rāhula :

' Do you not see, Rāhula, this water-pot is empty and useless? '

' Yes, Sir.'

' Thus is empty and useless, O Rāhula, the merit of the Samanas who are not ashamed to tell a deliberate lie.'

7. Just as, O Rāhula, the king has a big elephant of noble birth with tusks as long as a plough-pole. His sphere is the battle field. Now when he goes to a battle-field he acts with all his limbs with the exception of his trunk, viz., the front legs, the hind legs, the front body, the hind body, the head, the ears, the tusks and the tail. Here thinks the driver of the animal : " This king's elephant in the battle-field acts with all his limbs, viz., the front legs, the hind legs, the front-body, the hind-body, the head, the ears, the tusks, and the tail, but reserves the trunk; and the life of the king's elephant is not given up. When, however, the king's elephant acts with all the limbs including also the trunk, the driver of the animal thinks that the elephant of

the king in the battle-field acts with all the limbs including the trunk, abandoned is thus the life of the king's elephant. Now there is nothing that cannot be done by the elephant. Thus indeed, O Rāhula, I say, there is no evil that cannot be done by the man who is not ashamed to tell a deliberate lie. Therefore, O Rāhula, it is to be learnt that " even in fun I shall not tell a lie."

8. " What do you think, Rāhula, is the object of a looking glass ? "

• It is for looking at it, Sir.

Even so, Rāhula, one should do an action with the body having considered it again and again; one should do a work with one's mind having considered it again and again.

9. " Whatever action, O Rāhula, you want to do with your body is the physical action. It is to be considered :

" This action which I want to do with my body is physical action. It may be for the evil even of myself, or for the evil even of others, or for the evil even of both. This physical action leads to suffering and results in suffering." If you, Rāhula, consider and understand " The act which I want to do with my body may be for the evil even of myself, or for the evil even of others, or for the evil even of both, this physical action is wrong, it leads to suffering and results in suffering." This sort of act, Rāhula, is to be avoided as much as possible.

10. " If, however, O Rāhula, you consider and understand : " This act which I want to do with my body may not be for the evil even of myself, or for the evil of others or even of both, and this physical act is good leading to happiness and resulting in happiness," then, Rāhula, this sort of action is to be done by body.

11. " Now in doing an act with your body you are to consider : " This act which I am going to do with my body may be for the evil even of myself, for the evil even of

others, and for the evil even of both. This physical act is bad leading to suffering and resulting in suffering." If, O Rāhula, you think so you should refrain from such a physical act. If, however, O Rāhula, you consider and understand "This act which I am doing with my body may not be for the evil even of myself, or even of others or even of both. This is a good physical action leading to happiness and resulting in happiness." You should then undertake such a physical action.

12. Again, O Rāhula, having done a physical action you are to consider: "The action which I have done with my body is for the evil even of myself, or even of others, or even of both, this physical action is wrong leading to suffering and resulting in suffering." And if you, Rāhula, think so, this wrong action is to be confessed and disclosed and divulged to the teacher (*i.e.*, the Teacher *par excellence*, Buddha), or to the wise, or to fellow students; and having confessed and disclosed and divulged it you should observe restraint in future.

"Again, should you, Rāhula, understand considering "The action which I have done with my body is not for the evil even of myself, or even of others, or even of both, this physical action is good, leading to happiness and resulting in happiness," then with the very joy and gladness you may live learning day and night about the things which are right."

(Here follow the sermons of the Blessed One to Rāhula on verbal and mental action exactly in the same terms in which the preceding sermon on the physical action is couched. Then follows:)

"Samanas and Brāhmaṇas, O Rāhula, whoever in the past purified their physical, verbal and mental actions all did so having thus considered again and again. And Samanas and Brāhmaṇas whoever will purify their physical, verbal and mental actions in the future all will do so having thus considered again and again. And Samanas and Brāhmaṇas

whoever are now purifying their physical, verbal and mental actions, all are doing so having thus considered again and again. Therefore, O Rāhula, we will purify our physical, verbal and mental actions having thus considered again and again. This is to be learnt.'

Thus said the Blessed One and the venerable Rāhula was delighted with the speech.

WORKS BY VIDHUSHEKHARA BHATTACHARYA

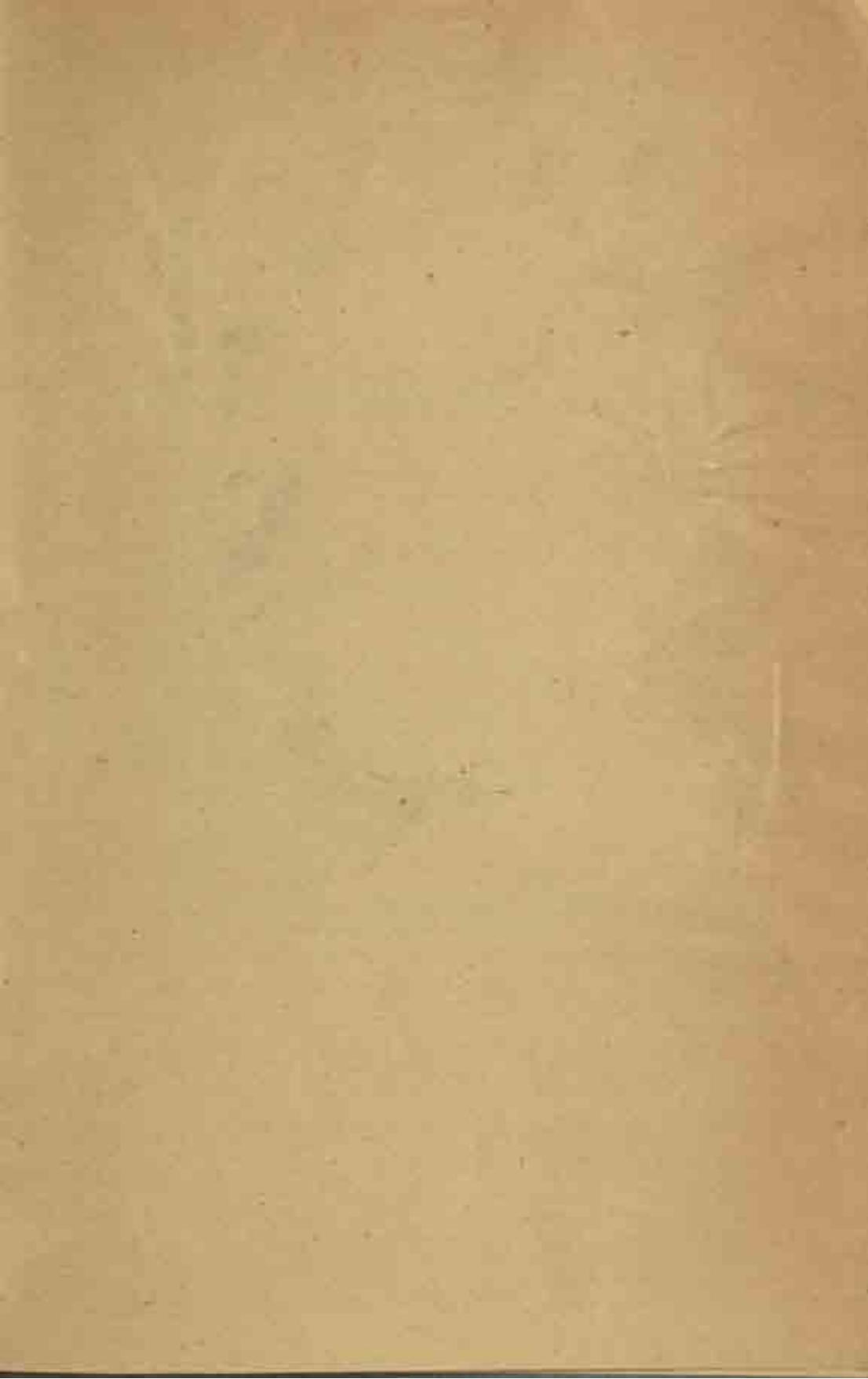
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POSTSCRIPT

Pp. xi, xii. I am now fully convinced that the text *Vinaya-samukhae* is identical with the passage² of the tract *Attavacanavagga* in the *Anguttara Nikāya*, Vol. I, pp. 98-100. And the word means nothing but the 'Extract from the *Vinaya*.' I am going very soon to show it elsewhere in details.

On p. xii add *be* after *yet*.





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